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right to the throne. If all the sons of a king die, before it is the turn of one of them to become king, that family loses its royal prerogatives. A left-handed or otherwise deformed man cannot be crowned. When from such or a similar reason the son of a king fails to be crowned, his posterity loses the right to the throne.

[562]

As a rule only a man can be king; though once a queen reigned, she apparently did not command a great authority, vide page 149; and it is characteristic that in the lists given by Banholzer and Dr. Giffen her name is not mentioned.

[662]

The way in which the king is elected, vide page 122 ff. Of course frequently party intrigues are at work on these occasions, and it may have been not quite an uncommon occurrence that there were several candidates for the throne, supported by different factions; sometimes there were even two kings, residing in different places of the country.

POWER OF THE KING

[651]

The power of the king was, previous to the British occupation, absolute; he disposed on life and death of his subjects. The subjects had to pay heavy taxes in cattle, dura, boats, skins for clothes, and under certain circumstances, in persons also.

JURISDICTION

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685

All judicial cases may be brought before the king, with whom lies the final decision. They have an unwritten code of law, providing fixed penalties and fines. Cattle thieves were formerly killed on the spot by the owner of the stolen property. If the thief escaped, but was located with the stolen thing, the owner demanded it. In case the thief refused to give it up and the owner was unable to get it by force, he then reported to his chief, and if he failed there, the matter went to the king, who punished the man perhaps by taking his property and some girls from his village for himself.

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[644]

In the case of certain infractions of the law the convict became the slave of the king, and could no more return to his home. These slaves are known as *tyaŋ ɔryɛ* ("men of crime") or *adʒɛŋ*. The king gives to such a man a wife. Their children are slaves at the royal court and are called *adʒɛŋ*. To the male descendants of such the king gives wives, and the females are taken to be given to male members of the *adʒɛŋ* class as wives. If the king does not have enough girls in the *adʒɛŋ* class to supply all the young men with wives, he buys free girls for the purpose, their descendants become also slaves.

In some cases the criminal becomes the slave of a chief; these are also called *adʒɛŋ*.

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Murder cases were tried by a court of chiefs and the king. If the man was condemned, he was disgraced in many ways before the people. Sometimes he was led about the village with a cow-rope around his neck, and then executed by hanging. If a man was executed on account of a crime, his whole family

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the women start to carry the valuable things away and hide them; the cattle are driven into the Dinka-country. Now a company of warriors come, the "army of the king"; they rob the village, all the fowls are seized, and the dura is carried away by them. When the "army of the king" turns back, they bring the cattle back from the Dinka-country. Two cows are loosened by the chief, and are given to the king. But the king is angry, he says: "Go, and pay (greater) amends!" Then the people pay; one gives a cow, and another one also gives a cow, till there are ten; then the cows are brought to one place. Now an ambassador from the king comes, he comes to the chief, and asks: "How is the matter?" The chief answers: "The matter is settled." The cows are brought and shown to the ambassador for examination. And besides they give some sheep to the ambassador and to the other people of the king (who have come with him), to please them. The people of the king take them, saying: "The matter of the man is bad! (that is: the gifts are not sufficient)". Now another cow is killed (and given to the ambassadors of the king). After that the cows (the ten cows mentioned above) are brought, and the people of the king go to Fashoda (with the cows), together with the family of the murdered one. The family of the man who has been murdered, receive five cows. The king gives them five cows and an ox, as a mourning (a mourning-fund) for their dead relative.

19. Blood Revenge.

539* 539* 628

Jal mɛ̈kɒ, jal Mwɒmɒ, jal mádd̈ɛ̈ch, ka nɟkè yi riɟ Yɒ. Ka tyɛ̀n gɛ́n é ywɔ̀nɔ̀. Ka jɛ̈ ńi lui yi fɔ̈te bwoń, ka gɛ ńi makɛ, ka gɛ chɛ̀n wɛt, ka jɛ̈ e lɟɛ̀gɔ̀ pyar abí-kyɛ̈l, ka myke ɟɑ̈n, ka gɛ dwɛl; ka gɛ rumɒ dwɛl, ka gɛ tyɛ̀n; ka gɛ rumo tyɛ̀n, ka bül kɟl wɔ̀k, ka ɟɑ̈n kɟl, ka nɟk, mɛn gɛy bül; ka bül tiń wɛt ki bɛr, ka bül tiń wɛt, ka ɟɑ̈nɒ kɟl, ka nɟk; ka ywɒge ywɔk, ka pyar abi kyɛl kɟl wɔ̀k, ka gɛ nɟk, (kɛ́n) ɟɑ̈n a nɟkè yi riɟ. Kā gni anan, ka Chɛl e buɒgɒ bɛ̈ne.

A certain man, a man of Mwɒmɒ, a very good man, was killed by king Yɒ. His relations mourned for him. — At that time people (Shilluks) used to run away from the country of the whites (i. e. Arabs), these were caught by the relations of the dead one, they were all put into a house, and when they numbered sixty, then beer was brewed, and it was mixed with flour; when they had finished mixing it, they sifted it; when they had finished sifting it, a drum was brought out, and one man was brought, and was killed; he was the one for beating the drum. Early next morning the drum was put into the house; when they had put the drum into the house, again a man was brought out and killed; and he was mourned. Thus all the sixty men were brought out and killed, in the place of the one man who had been killed by the king. That was the reason why the Shilluks were much afraid.